MINUTES

OF THE

SEVENTEENTH ANNIVERSARY

OF THE

CHICKASAW

BAPTIST ASSOCIATION,

HELD WITH THE

FARMINGTON CHURCH,

TISHOMINGO COUNTY, MISS.

On the 14th, 15th, 16th and 17th days of Sept., 1855

MEMPHIS:
EAGLE & ENQUIRER STEAM PRINTING HOUSE.
1855.

MINUTES:

FARMINGTON, TISHOMINGO COUNTY, MISS.)
September, 14th, 1855.)

The delegates composing the Chickasaw Association assembled with the Farmington Church, on Friday before the third Sabbath in September, 1855.

The introductory sermon was preached by Elder A. Ray, from the 133d Psalm, and first verse: "Behold how good and how pleasant it is, for brethren to dwell together in unity."

After the services were concluded, the congregation was dismissed to convene at the Church at 3 o'clock.

AFTERNOON SESSION.

The Association met pursuant to adjournment, and was called to order by its former Moderator, Elder M. Ball, assisted by the former Clerk. Elder M. P. Lawry, and John D. Rogers were appointed Reading clerks.

The letters from the several Churches were then called for, in their regular order, and read, and delegates names enrolled.

Petitionary letters were then called for, and petitions from the following Churches were presented, praying admittance into this body, viz:

Harmony, Kossuth and Mt. Pleasant; their letters were read, and the right hand of fellowship extended to their delegates.

The Association then proceeded to the election of Moderator, Clerk, and Assistant Clerk, which resulted in the choice of Elder M. Ball, Moderator, W. J. Riddle, Clerk, and R. L. Ray, Assistant Clerk.

The Moderator then appointed the following committees:

On Preaching—Brethren Isaac Smith, H. Garret, and Thomas Burress, with the Deacons of this Church.

On Arrangements—Elders W. H. Halcombe, A. Ray, A. H. Booth, E. Browning, and J. O. Nelson; and by motion the Moderator and Clerk were added.

Correspondence was next called for, whereupon Elders William Matthis, and C. C. Malone, and J. J. Dubois, with a letter from the Big Bear Creek Association were received.

Adjourned to meet to-morrow morning at 9 o'clock.

SATURDAY MORNING, SEPT. 15.

The Association met pursuant to adjournment. Prayer by Elder James Boswell.

The report of the Committee of Arrangements was called for. Elder William H. Halcombe presented said report; read and adopted, and Committee discharged.

Read Constitution and Rules of Decorum.

Correspondence was again called for, when Elder J. J. Andrews, and W. D. Thomason were received as messengers, with a letter from the Judson Association, petitioning for correspondence with this body, which was granted.

Appointed a Committee on Finance, consisting of Elder L. Ball, L. J. Pratt, and F. Hall.

A petition from the Unity Church, praying admittance into this body, was presented, which was read and received.

Appointed the following committee on Documents; Elders M. P. Lowry, J. T. Pitts, and J. E. Woods.

Correspondence was then appointed to the following religious bodies:

To the Panola Association—Elders Elijah Browning, William Hale and L. J. Pratt.

To the Big Hatchie Association—Elders A. H. Booth, O. D. Fitzgerald, A. Ray, H. G. Savage, M. Ball and J. P. Gray.

To the Cold Water Association—Elders L. W. Bailey, E. B. Aiken and John D. Rogers.

To the Aberdeen Association—Elders M. Ball, J. T. Pitts, Elijah Smyth and John Valentine.

To the Big Bear Creek Association—Samuel Pharr, A. H. Booth, E. Massey and ——— Shackelford.

To the Judson Association—Elders J. T. Pitts, W. J. Thomas, J. D. Rodgers, D. Potter, Isaac Smyth, M. Mattox and B. T. Belcher.

To the Baptist State Convention—Elders M. Ball, M. P. Lowry and A. H. Booth.

Appointed the following Committee to write corresponding letters, viz: M. P. Lowry, L. Ball, D. Potter, William H. Holcombe, H. G. Savage, J. M. Martin and J. T. Pitts.

Elder M. P. Lowry was elected to preach the next introductory sermon, and Elder A. H. Booth his alternate.

Elder William H. Halcombe was elected to preach the next Missionary sermon, and Elder L. Ball his alternate.

Reports were called for, whereupon the Reports of the Union

meetings of the first, second and third districts, were presented, and referred to the Committee on Documents.

Brother N. L. Wilson was received as a messenger from the Cold Water Association.

The Association then adjourned until 3 o'clock. Prayer by Elder M. P. Lowry.

AFTERNOON SESSION.

The Association met pursuant to adjournment. Prayer by Bro. D. Potter.

Reports were again called for, and the report of the Executive Board was presented by their chairman, J. H. Berry, which was read and ordered to be spread upon the minutes. See appendix No. 1.

Bro. M. P. Lowry, our present Missionary, then made a very forcible and affecting appeal to the Association in behalf of Domestic Missions, at the close of which a subscription was taken, amounting to $416,00.

Brother Elijah Smyth, and the Moderator, Elder M. Ball, made an appeal to the Association in behalf of the Mary Washington College, which was responded to by a subscription of about $230,00.

The Association then went into an election of an Executive Board, which resulted in the election of the same board, viz: J. H. Berry, Elijah Smyth, G. V. Gambrell, R. H. Gibson and J. O. Nelson.

The Association then called for Queries, when the query from Canaan Church was taken up, which reads as follows:

"Is it consistent with the scriptures, and Baptist usage to receive an applicant for membership, into the fellowship of the Church, who was married, and afterwards divorced, and married the second time?"

Answer: In all cases of divorce, we recommend the respective churches in our bounds, to take the New Testament for their guide, and all the circumstances conneeted with any particular case that may come before them, and decide accordingly.

Adjourned until Monday morning, 9 o'clock. Prayer by Elder A. H. Booth.

SUNDAY MORNING, SEPT. 16.

At a very early hour there was a very large and respectable congregation assembled at the stand, which was occupied in the following order: Elder A. Ray, at 9 o'clock, from Proverbs, 23d chapter, 17th, and 18th verses: "Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long. For surely there is an end, and their expectation shall not be cut off."

At 11 o'clock, by Elder A. H. Booth, from Romans, 5th chapt. and 21st verse.

"That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ, our Lord."

At 3 o'clock, by Elder William H. Halcombe, from 1st Thessalonians, 4th Chapter, and 16th and 17th verses: "For the Lord himself shall decend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

At night by Elder M. Ball, from John, 6th chapter, and 12th verse: "When they were filled, he said unto his disciples, gather up the fragments that nothing be lost."

At the close of the 11 o'clock services, a collection was taken, amounting to $28,70. The congregation was respectful and orderly, and a great deal of feeling was visible in the audience during the services of the entire day.

MONDAY MORNING, SEPT. 17.

The Association met pursuant to adjournment. Prayer by Elder C. C. Malone.

Reports were again called for.

The Treasurer made his report, which was adopted, and ordered to be spread upon the minutes. See Appendix No. 2.

The report of the Committee appointed at the last session of this body, to visit Mt. Zion Church, was presented, read and adopted, and ordered to be filed with the minutes of the Association.

The report of the Committee on Documents was presented, read and ordered to appear upon the minutes. See Appendix No. 3.

The Committee to write Corresponding letters, presented them, which were read and adopted, and Committee discharged.

The report of the Committee on Finance was presented, read and ordered to be spread upon the minutes. See Appendix No. 4.

The following Committee was then appointed to visit Union Church, to labor with said Church, and an aggrieved party which has been excluded from said Church, for the purpose of adjusting said difficulties, and reconciling the parties, viz: William H. Halcombe, M. P. Lowry, L. Ball, J. Boswell, D. Potter, G. V. Gambrell, Elijah Smyth, J. T. Pitts, Thomas Burriss, John Valentine, H. G. Savage, J. E. Woods, and by motion, the Moderator was added.

Adjourned until 2 o'clock. Prayer by Elder A. H. Booth.

AFTERNOON SESSION.

The Association met pursuant to adjournment. Prayer by Elder H. G. Savage.

At the request of the Union meeting of the second district, an essay which was read before that body, was read and ordered to be appended to the minutes. See Appendix No. 5.

RESOLUTIONS.

1. *Resolved*, That the funds now in the hands of the Treasurer for Ministerial Education, be paid over to Elders A. H. Booth, and W. P. Lowry, for the benefit of Brother W. C. T. Wooten.

2. *Resolved*, That any member of this body, that may in future be present, and have a minute with this resolution, may be considered a messenger to any body, with whom we correspond.

3. *Resolved*, That the thanks of this body be, and is hereby tendered to our Executive Board, for the very efficient and satisfactory manner in which they have conducted and prosecuted the various objects for which they were elected.

4. *Whereas*, the importance of Ministerial Education is one of vital interest to our denomination, and the spread of Christianity. Therefore

Resolved, That the Education Society being represented by a small portion of our churches, and that all may have an opportunity to contribute to that noble object, is hereby dissolved; and therefore resolved that each Minister and Deacon of this Association, be requested to present the importance of Ministerial Education to their respective churches.

5. *Resolved*, That we tender the thanks of this body to the brethren and friends of Farmington and vicinity, for the hospitable manner in which they have entertained its delegates, during its present session.

6. *Resolved*, That the Clerk superintend the printing and distributing of the minutes, and that he receive for his services Fifteen dollars, and that Elder L. Ball be appointed to distribute the minutes in the 1st District, and Elder M. P. Lowry in the 3d District.

After appropriate and interesting remarks from the Moderator, a parting hymn was sung, and in the midst of intense religious feeling, the parting hand was extended to each other, and the Association adjourned to meet with the Pleasant Ridge Church, on Friday before the 3d Sabbath in September, 1856.

MARTIN BALL, Mod.

W. J. RIDDLE, Clerk.

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STATISTICAL TABLE.

CHURCHES.	DISTRICT.	PASTORS.	POST OFFICE.	DAYS OF MEETING.	DELEGATES' NAMES.	NO. BAPTISED.	REC'D BY LETTER	RESTORED.	DIS. BY LETTER	EXCLUDED.	DEAD.	TOTAL IN FELLOWSHIP.	CONTRIBUTIONS FOR MINUTES.	COLORED.
Amaziah	1	Wm. Hale	Cornersville	2d Sabbath	*L. W. Bailey, John Swain, Lewis J. Pratt	...	..	..	2	5	1	72	$2 00	14
Cherry Creek	..	L. Ball	Cherry Creek	2d Sabbath	Elders L. Ball, M. Ball and J T. Pitts. E. Smith.	15	2	1	36	7	..	235	6 25	63
Cypress Creek	..	Wm. Hale	Liberty Hill	4th Sabbath	*Wm. P. Goolsby, *N. L. Vard, *H. Ivy	1	4	4	5	9	..	66	2 00	9
Bethel	..	E. Browning	Rocky Ford	4th Sabbath	Elder E. Browning, E, Tyne, *Thomas Gosley	9	8	..	6	11	..	72	2 10	..
Camp Creek	..	P. H. Roberts	Birmingham	3d Sabbath	No letter nor delegates	..	..	..	..	..	..	80	.....	..
Liberty,	..	J. Boswell	Tardyville	4th Sabbath	Elder J. Boswell, S. H. Platt, E. H. Joiner	..	4	1	31	2	1	70	1 50	..
Mt. Gilead	..	J. T. Pitts	Ellistown	2d Sabbath	John Davis, *T. H. Grubbs, D. Potter	1	3	2	4	1	..	57	1 30	..
New Albany	..		New Albany	3d Sabbath	No letter nor delegates	..	..	..	..	..	..	56	.....	..
Philadelphia	..	Wm. Hale	Rocky Ford	1st Sabbath	Letter but no delegates	4	18	..	8	10	2	112	2 00	..
Pleasant Ridge	..	L. Ball	Molino	1st Sabbath	*J. A. Simpson, G. V. Gambrell, J. D. Rogers	38	14	2	16	3	2	194	2 85	21
Friendship	..	M. Ball	Pontotoc	1st Sabbath	*J. S. Cobb, *F. Cook, *Wm. A. M'Craw	1	4	..	2	..	..	65	2 70	3
Washington	..	E. Browning	Lafayette Springs	2d Sabbath	*S. R. Hunt, *N. G. Hunt, *J. Mordane	1	2	..	19	6	..	27	25	..
Spring Creek	..	E. B. Aiken	Waterford	1st Sabbath	L. H. Bradford, W. Alexander	25	7	..	4	1	..	84	2 00	6
New Hope	..	M. Ball	Pontotoc	1st Sabbath	*Joshua Smith, *H. Pitts, Cay Pitts	..	9	..	2	..	2	28	1 15	..
Mt. Pleasant	..	J. T. Pitts	Givensville	3d Sabbath	*S. B. Allen, *Wm. Holditch, A. Funk, Isaac Smith	2	20	..	..	..	..	49	2 40	..
Unity	2	B. R. Bryant	La Grange, Tenn.	1st Sabbath	Letter but no delegates	..	..	..	..	..	..	..	1 00	..
Union	..	A. Ray	Jonesborough	3d Sabbath	Elder A. Ray, H. Garrett, R L. Ray	10	6	..	1	3	..	61	3 00	8
Academy	..	A. H. Booth	Orizaba	1st Sabbath	*B. Collins, *A. J. Guyton, W. J. Riddle	..	5	..	10	3	4	80	2 65	..
Bethlehem	..	J. Boswell	Salem	1st Sabbath	*G. S. Malery, M. K. Bostwick, *G. Hasher	5	5	..	2	..	..	76	2 00	10
Bulah	..	Wm. Hale	New Albany	3d Sabbath	*Elijah Collens, *Wm. Baker, Epps Mauldin	3	3	..	7	4	1	49	1 50	7
Canaan	..	A. Ray	Canaan	4th Sabbath	John Volentine, J. E. Woods, *J. J. Woods	*13	5	..	10	1	2	96	2 50	11
Fellowship	..	W. J. Thomas	Molino	2d Sabbath	J. H. Berry, Thomas Moore, J. W. Hodges	2	8	2	2	3	1	72	2 00	..
New Harmony	..	R. Skelly	Ripley	2d Sabbath	E. D. Bridges, *R. Miligan	..	1	..	..	1	..	32	1 00	..
Hopewell	..	E. B. Aiken,	Salem	2d Sabbath	*Elder H. G. Spencer, *H. F. Lipford, Z. Smith	1	10	..	3	..	..	49	1 50	..
Pleasant Hill	..	A. Ray	Ruckerville	2d Sabbath	Israel Matthes, John Stewart, Marshall Duncan	8	2	..	..	1	..	38	1 60	3
Piney Grove	..	R. Nutt	Hickory Flat	2d Sabbath	Elder John Prescott, *R. Nutt, *J. Fuller	6	4	..	5	..	1	58	1 00	..
Ripley	..		Ripley	3d Sabbath	Elder W. H. Halcombe, M. Young, S. R. Whetton	4	1	..	5	3	..	119	1 50	..
Salem	..		Salem	4th Sabbath	No letter nor delegates	..	..	..	..	..	..	50	.....	..
Macedonia	..	H. G. Spencer	Ripley	3d Sabbath	E. H. Godwin, *J. J. Barton, *J. A. Pickens	..	2	..	..	..	1	29	75	..
Sardis	..	A. Godwin	Holly Springs	2d Sabbath	Wm. Smith *J. Ferrell	2	..	..	..	..	..	10	50	..
Mt. Comfort	..		Ripley	4th Sabbath	No letter nor delegates	..	..	..	..	..	..	40	.....	..
Concord	..	R. Nutt	Dry Run	1st Sabbath	*Elder P. Skelly, W. Green, W. Russell, Bradley	5	16	..	5	4	1	50	1 00	..
Mt. Zion	3	P. Skelly	Carrolville	4th Sabbath	No letter nor delegates	..	..	..	..	..	..	72	.....	..
Farmington	..	M. Ball	Farmington	4th Sabbath	Wm. M. Pittman, Samuel Modlin, Z. H. Potts	9	9	..	19	1	..	94	3 00	9
Rienzi	..	H. G. Savage	Rienzi	3d Sabbath	Elders A. H. Booth, M. P. Lowry, *J. M. Martin	20	4	..	11	2	3	85	2 00	16
Yellow Creek	..	A. H. Booth	Yellow Creek	1st Sabbath	Samuel Parr, J. P. Gray, *W. B. Fielder	13	17	..	2	..	2	60	2 00	..
Friendship	..	A. H. Booth	Cross Ridge	4th Sabbath	Thomas Smith, W. P. Young, E. W. Cox	39	4	3	1	1	1	88	1 55	14
Mt. Olive	..	M. P. Lowry	Carrolville	2d Sabbath	T. Burress, J. O. Nelson, *W. A. Davis	25	5	..	..	1	1	99	2 50	7
Osborn's Creek	..	L. Ball	Big Spring	3d Sabbath	Samuel Anderson, *T. Parker, *J. S. Morgan	13	9	..	6	..	..	52	1 60	9
Antioch	..	H. G. Savage	Hatchy Turnpike	4th Sabbath	R. H. Gibson, T. P. M. C. Norman, A. W. Bynum	3	2	..	8	2	3	80	2 00	18
Henkle's Creek	..	A. H. Booth	Rienzi	3d Sabbath	W. Bryant, D. Carter, Elder H. G. Savage	15	12	..	4	2	..	50	1 50	..
Kossuth	..	H. G. Savage	Kossuth	2d Sabbath	Elder O. D. Fitzgerald, F. Hall, *J. M. Kirk	9	28	..	..	..	..	37	1 00	3
Harmony	..	M. P. Lowry	Farmington	3d Sabbath	A. Springer, W. C. Simmons, J. H. Simmons	10	8	..	..	..	..	29	1 00	..
		M. P. Lowry		1st Sabbath		312	261	15	222	86	29	3023	$70 15	231

* Absentees marked thus.

APPENDIX NO. 1.

The Executive Board beg leave to report:—

That they had the pleasure to secure the services of our beloved brother M. P. Lowry, as Missionary during the year just closed. We prefer to give the result of his labors in his own language, which is in the following report submitted to the Board.

Dear Brethren:—

In submitting my report, while I feel that I have endeavored to perform the duties assigned me, to the best of my ability, and that the blessings of God have attended my weak efforts, to advance his glorious kingdom, yet, I regret that I have been able to do no more, for the "harvest truly is great."

Before the first of March, I was employed 57 days; since then I have endeavored to appropriate all my time to the work assigned me, to the best advantage. I have visited 34 of the churches, attended all the district meetings, organized at very important points, two churches, viz: Kossuth and Harmony, both of which are now in a flourishing condition; preached in several destitute neighborhoods, where preaching has seemed to have a good effect, in two of which, our cause demands that churches should be organized soon. There are many destitute neighborhoods in our bounds, where the cause of our blessed Redeemer might be much advanced by the use of God's appointed means. But from present indications this great and glorious work must progress slowly. The labor which it becomes necessary for one Missionary to perform, is so much, and our bounds so large, that he cannot attend to all the Macedonian cries, nor preach at half the places where his feelings become enlisted, and his labors are desired. All the thoughts necessary to be brought to bear upon the minds of the brethren, upon this subject, cannot be presented in a report like this. Under your patronage I have travelled over 2200 miles, preached 181 sermons, Baptised 58 persons, distributed more than 250 Bibles, and Testaments, and over 350 religious books, besides a large number of pamphlets, tracts, &c. I have urged upon the minds of the brethren, the importance of the work in which we are engaged, and have taken up collections wherever circumstances justified it. Some churches have preferred to take up their own collections,

and to send up the amounts by the delegates to the Association. I am able to report collections as follows:

At Friendship, my station	$50 00	Rienzi	9 05
" Kossuth, another	25 00	Antioch	12 90
" Harmony another	14 75	Pleasant Ridge	12 00
Fellowship	5 50	Mt. Pleasant	10 00
Bethlehem	8 00	Hinckle's Creek	5 60
Hopewell	3 70	Bethel	2 95
Piney Grove	1 75	Washington	1 60
Macedonia	1 55	Mt. Gilead	4 00
Mt. Olive	9 90	Pleasant Hill	5 50
Camp Creek	50	Union	5 00
Cypress Creek	5 75	Friendship 1st dis't	8 10
Philadelphia	3 25	Academy	3 50
Cherry Creek (colored)	4 65	Beulah	2 40
" " (White)	26 55	Liberty	2 00
New Albany	1 50	Canaan	22 50
Amaziah	4 00	Yellow Creek	3 30
Collected at the Association on Saturday,			4 00
Total Amount			$280 80

The above embraces the collections at the respective churches, and the amounts sent up to the Association. The time for which you engaged my services has expired, and the results are before you. In giving up my charge, and submitting the result of my weak and imperfect efforts, I rejoice at the thought of the unity of feeling and sentiment, which has prevailed among us, while we have been co-laborers together. May the blessings of God attend what we have done, that his name may be glorified, and many of our fallen race yet made thereby to feel His love, and realize His saving power. May his smiles cheer us while in this world of gloom, and welcome us through grace, to the joys of heaven.

M. P. LOWRY.

It will be perceived that our devoted Missionary has been constantly in the field, ever since the first of March last. That he has preached in various destitute places; organized two churches at important points, and which are now in a prosperous condition, and which we humbly trust will prove a rich blessing to the communities in which they are located. Bro. Lowry has also distributed a large number of Bibles, Testaments and religious books, and doubtless eternity only, will fully disclose the entire fruits of his labors.

Your board also employed for a short time, our esteemed brethren E. Browning, and O. D. Fitzgerald, both of whom labored at important stations, and did good and efficient service.

In addition to the above, a considerable number of Bibles, Testaments and religious books, have been distributed by the various

members of the board. They have also donated, out of a small fund given for that particular purpose, some sixteen volumes of religious works, to various ministering brethren in the bounds of this Associotion.

The labors of the past year are now before you, and while we are deeply sensible that but little has been accomplished, compared with the great destitution which exists, we are constained to thank God and take courage. We feel that notwithstanding our own weakness and unworthiness, God has been pleased to own and smile upon missionary labors in the bounds of this Association. And in his infinite goodness, he has made those labors a blessing to whole communities, and to the souls of multitudes of our dying fellow men. Who can remember, without unceasing gratitude to God, the results of the *toil*, the *sacrifices*, the *privations* and the burning *zeal* of that devoted man of God, Brother James M. Griffin, who was the pioneer Missionary in this Association? By him was the church at this place organized, and from which has eminated three precious young ministers, who are now standing upon the walls of Zion, clothed as we believe, in the beatiful garments of Salvation, and pointing sinners to the Lamb of God, as the only Saviour of lost and ruined men.

Should they prove faithful—and God grant that they may—who can measure the extent of their influence, or estimate the good, which under the blessing of God, they may yet live to accomplish? Some of the largest and most effective churches within our bounds, have been called into existence, under the blessing of Heaven, through Missionary labor. To prove this, we need only refer you to Bethel church. When Bro. Lewis Ball first went there as our missionary, *moral desolation* reigned over the entire scope of country. The repose of the holy Sabbath day, was uniformly disturbed by the shrill sound of the hunter's horn, the merry chase, the sharp crack of the rifle, or anon, by the wild shout of the drunkard or gambler. But this man of prayer, went in the strength of Israel's God—he found but three Baptists, collected them together—preached Christ crucified—sinners gave a listening ear—his labors were blessed—the character of the neighborhood was changed; instead of the rude desecration of the Sabbath day, the sound of *prayer* and *praise* may now be heard in almost every cottage. And in their midst there stands Bethel—how appropriate the name—with her 172 members, nearly all of whom were received by experience and baptism. Shall we refer to others? There are Mt. Olive, Camp Creek, Canaan, Bethlehem and others, which under God, owe their high position, as cities set upon a hill, to missionary efforts. But want of space forbids us to go into particulars. Shall we brethren grow weary in this good work, as long as any destitution exists in our bounds? This is a question for you alone to decide. Our Treasury is somewhat diminished,

as will appear by the Treasurer's report, and must be replenished, if you desire your future Board to push forward the work. During the last few years, between three and four thousand copies of Bibles and Testaments, and many religious books, have been distributed within the bounds of our Association, and the demand is not yet supplied. A portion of the funds collected for the Indian convert and beneficiary, whom we desired to aid in obtaining an education, in order that he might more effectually preach the Gospel to his red brethren of the forest, was duly forwarded to Georgetown, Ky., where he was at College, and was expended for clothing which he greatly needed.

Subsequently, we received a letter from Dr. Campbell, the president of the college, conveying the melancholy intelligence, that this promising young Indian convert, G. W. Waller, was no more. He departed this life in May last. In reference to this sad event, Dr. Campbell remarks, "This is another of our disappointments, but the Lord reigns." To this sentiment we most heartly subscribe, and submissively bow. The ballance of this fund, now on hand, unless otherwise directed by the various contributors, will be forwarded to the Board of Indian Missions, for brother Buckner, to be expended in preaching the Gospel in his field of labor, amonst the Indians.

We now dear brethren, return to you the responsible trust you committed to our hands. We pray God to forgive all our errors, to bless your future efforts more abundantly, to revive his work in our midst, and to save multitudes of sinners from impending ruin, and from everlasting woe.

JOEL H. BERRY, *Chairman.*

APPENDIX NO. II.

TREASURER'S REPORT.

ELIJAH SMITH IN ACCOUNT WITH THE CHICKASAW ASSOCIATION.

Sept. 18th, 1854,	Amount as per last year,	$118 05	
" " "	Sale rings given last year	1 00	
" " "	Sale of books and tracts	3 40	
June 16th, 1855,	Rec'd of M. P. Lowry	100 00	
Sept. 12th, "	" " New Hope Church	2 00	
" 14th, 1855,	Rec'd of G. B. Gambrell, sale of books	4 80	
" " "	" J. O. Nelson, sale of books	75	
" " "	" Philadelphia Church, old sub.	75	
	M. P. Lowry, sale of books and collection for dom. mis.	458 05	
	One half public collection on Sabbath	14 35	703 15

FOREIGN MISSIONS.

Amount brought forward.....703 15
Rec'd of J. H. Berry.....4 00
" " Pleasant Hill Church.....25
" " Piney Grove Church.....50
" " Union " 5 00
" Academy " 2 00
" Canaan " 12 15
One fourth public collection.....7 17—31 07

MINISTERIAL EDUCATION.

Sept. 14, 1855. Rec'd from the Ministerial education Society.....30 70
" " " Canaan Church.....5 25—35 95

INDIAN MISSION.

Sept. 14, 1855, Rec'd from Piney Grove Church,.....25
" " " " " Canaan " 4 00
" " " " " Bethlehem " 16 45
" " " " " Union " 5 00
One fourth public collection.....7 17—33 17

INDIAN EDUCATION.

Sept. 18th, 1854, Rec'd from the sisters.....3 25
" " " " " Public collection on Monday.....44 25
Sept. 14th, 1855, Rec'd from Bulah Church.....4 65—52 15

AFRICAN MISSION.

Rec'd of Canaan Church.....2 00—2 00

$857 49

CREDITS.

Sept. 19, 1854, Paid J. H. Berry for the aid of G. W. Waller, native Indian.....25 00
Dec. 25, " Order of the board to A. J. Andrews.10 00
Sept. 14, 1855, Paid J. H. Berry for expenses on books.....7 75
Paid E. Browning as Missionary...22 00
" O. D. Fitzgerald, ".....8 00
" J. H. Berry to pay for books...150 00
" M. P. Lowry, Missionary.....287 41—510 16
Ballance on hand.....$347 33
Books unsold.....$44 44

All of which is respectfully submitted,

ELIJAH SMYTH, Treasurer.

APPENDIX NO. III.

REPORT OF THE COMMITTEE ON DOCUMENTS.

We, your Committee on Documents, beg leave to report:—

That we have examined the documents placed in our hands, and find nothing necessary to be noticed in our report, except the the reports of the District Meetings. We recommend that the following portions of said reports be published in our minutes:

1st. The times and places of their next meetings.

2d. Who are to preach the introductory sermons and their alternates.

3d. Who are to preach sermons appropriate to Ministers and Deacons, and their alternates.

4th. Names of persons to write essays, and their subjects.

And by request of the 1st district, the queries to be discussed at their next meeting, and the place of holding the next session of the Association. And for the 3d district, the names of their correspondents, and the times and places appointed for protracted meetings.

We find in the minutes of the meeting of the 2d district, a request to have appended to the minutes of this body, an essay on the character of the Christian Ministry, written by Bro. H. Y. Riddle. We recommend, therefore, that the Association consider the propriety of granting said request.

All of which is respectfully submitted.

M. P. LOWRY, Chairman.

UNION MEETING OF THE 1ST DISTRICT.

The next Union meeting to be held with the Mt. Pleasant Church, Pontotoc county, commencing Thursday before the 1st Sabbath in August, 1856.

The next Association to be held with the Pleasant Ridge Church, Tippah county, commencing Friday before the 3d Sabbath in Sept., 1856.

Elder Elijah Browning to preach the Introductory sermon at our next Union meeting, and L. Ball his alternate. Elder L. Ball to preach a sermon appropriate to ministers and deacons, and M. Ball his alternate.

Queries to be discussed at our next meeting:

1st. Has the time arrived when there should be a corrected version of the English Scriptures?

2d. What is the design of Sacramental Communion?

3d. Who are the proper subjects for Sacramental Communion?

4th. What should be done with a member who repeatedly refuses the Communion?

5th. What may we understand from the scripture found in Paul's letter to the Romans, 9th chap. and 17th verse, viz:—"For

the scripture saith unto Pharoah, even for this purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."

6th. What is Scriptural regeneration?

7th. What may we understand the Saviour to mean, when he says, "Verily I say unto you, this generation shall not pass away until all these things be fulfilled." Math. 24th chap., 34th verse.

8th. What do we mean in writing letters of dismission, by the term "full fellowship?"

9th. Would it not be better for the Baptist churches, when granting letters, to specify their character?

The following brethren were appointed to write essays, to be read at our next meeting, to wit:

Elder M. Ball, on Church Government.
Elder William Hale, on Church fellowship.
Elder P. H. Roberts, on the importance and necessity of the revision of the Scriptures.
Elder L. W. Bailey, on Communion.
Elder L. Ball, on the propriety of Sabbath Schools.
Elder J. T. Pitts, on Faith.
Elder J. Boswell, on Hope.
Elder E. Browning, on Charity.
Deacon E. Tiner, on Temperance.
Deacon J. Swain, on Deaconship.
E. Smyth, on the importance of the moral education of children.
L. J. Pratt, on Repentance.
D. Potter, on Justification.
J. B. Hooring, on Ministerial Education.

UNION MEETING OF THE 2D DISTRICT.

The next meeting of this body to be held with the Hopewell Church, Tippah county, commencing Thursday before the 2d Sabbath in August, 1856. Elder A. Ray to preach the next Introductory sermon, and H. H. Lipford, his alternate.

Appointed the following messengers to the Union meeting of the 1st district, viz:—Elder A. Ray, J. H. Berry, E. Hill, and J. S. Volentine.

The following brethren were appointed to write essays upon the following subjects, viz:

James Woods, on the Final Perseverance of the Saints.
J. G. Campbell, on the importance of Sabbath Schools.
R. L. Ray, on the duty of the Church to their Minister.
H. Y. Riddle, to select his subject.

UNION MEETING OF THE 3D DISTRICT.

The next Union meeting to be held with the Mount Olive Church, commencing Thursday before the 3d Sabbath in August, 1856.

Elder H. G. Savage to preach the next Introductory sermon, and Elder A. H. Booth, his alternate.

Elder A. H. Booth to preach a sermon appropriate to Ministers and Deacons, and Elder M. P. Lowry his alternate.

Appointed the following correspondence:

To the Union meeting of the 1st district, Elders H. G. Savage, M. P. Lowry, Thomas Burriss and M. Taylor. M. P. Lowry to write.

To the 2d district, Elders M. P. Lowry, H. G. Savage; and T. P. M. C. Norman, A. W. Bynum. Bro. Norman to write.

The following brethren were appointed to write essays.

Elder H. G. Savage, on Justification by faith.

Elder M. P. Lowry, on Sanctification.

Brother E. Massey, on Bible Temperance.

Elder A. H. Booth, on Baptism.

Elder O. D. Fitzgerald, on Election.

Elder J. P. Gray, on the observance of the Sabbath.

Elder L. Flake, on Brotherly Love.

H. C. Parker, on Total Abstinence.

W. K. Mask, on the utility of Prayer.

Appointed the following protracted meetings:

At Rienzi, Friday before the 1st Sabbath in July, 1856.

" Harmony, Friday before the 2d Sabbath in July, 1856.

" Farmington, Friday before the 3d Sabbath in July, 1856.

" Osburn's Creek, Friday before the 4th Sabbath in July, 1856.

" Antioch, Friday before the 1st Sabbath in Aug., 1856.

" Henkle's Creek, Friday before the 2d Sabbath in Aug., 1856.

" Yellow Creek, Friendship and Concord, the 4th Sabbath in August.

APPENDIX NO. IV.

REPORT OF COMMITTEE ON FINANCE.

We, your Committee on Finance, beg leave to make the following report:

Received for minutes $70 15, which is respectfully submitted.

L. BALL, Chairman.

NOTE. Contribution to publish Essay, $15 15.

Total.....$85 30.

APPENDIX NO. V.

AN ESSAY,

SUBJECT—"THE CHARACTER OF A CHRISTIAN MINISTER."

Under the old dispensation, the law, which was the shadow of good things to come, and not the very image of the things, had its expounders and interpreters, whose duty it was to declare to the people those sacrifices, and ordinances, the observance of which were necessary to shield them from the consequences of transgression, and to verify in their behalf the promises made unto their fathers. Even at an earlier day, when the earth was yet fresh from the hand of its Creator, we learn from the records of divine truth, that Noah found grace in the sight of God, and that he was a preacher of righteousness to a generation whose wickedness was great in the earth—the imagination of the thoughts of whose heart was only evil continually. It is Isaiah who says, "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth Salvation, that saith unto Zion, thy God reigneth. Thy Watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." It was the same evangelical prophet, who received such emphatic and miraculous marks of the divine approbation, when the Lord bid him go on an embassy of mercy to the straying house of Israel. Says the prophet: "Woe is me! for I am undone, because I am a man of unclean lips—for mine eyes have seen the King—the Lord of Hosts. Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged. I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I; send me; and he said, go." And the weeping Jeremiah, when the "word of the Lord was made a reproach unto him, and a derision daily," thus exclaims: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart, as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay." Such is the tenor of the Old Testament scriptures. God then accomplished his purposes by instrumentalities; and benedictions were showered upon those who rescued sinners from the dreadful results of disobedience. The "good old Daniel," under the inspiration of the spirit of God, utters these burning words, full of inexhaustible consolation to the heralds of Salvation, "They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." In the New Testament, as in the

Old, there is abundant evidence that God chooses, selects and ordains to his work, those who are to preach his gospel. Paul says, "Woe is me if I preach not the gospel!" Peter says, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." Timothy is exhorted to "stir up the gift of God, which is in him, by the putting on of hands." Paul in allusion to the gospel says: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." God moves and works upon the minds and hearts of those whom he elects to dispense the riches of his grace, by the influences of his Holy Spirit; he fits, prepares and qualifies them for the reception of the messages of his love, and when this agitation upon the face of the waters has become sufficiently deep and pervading, he addresses to them, directly, the language of the commission, "Go ye into all the world, and preach the gospel to every creatures;" the injunction finds a lodgment in the heart of the subject,—he appreciates the supreme authority of Him who commands—he is sensible of the claims God has upon him, the obligation to enter into the vineyard of the Lord as a co-laborer with him, he perceives to be paramount to all others; his conscience dictates, his will is influenced, and like the plastic clay in the hands of the potter, he yields in sweet submission to the sovereign will of his master, and is invested with the gift of the ministry. Although the gift is of God, yet all the formalities enjoined, must be rigidly observed, or he will be illegally inducted into the ministerial office, and therefore, disqualified to discharge its functions. When he receives the endorsement of his brethren, and is made a minister by the laying on of the hands of the presbytery, he is an official of the church of Christ upon earth—can administer the ordinances of God's house, and do all other things which a minister of right ought to do. There is a distinctive difference between his character and that of a brother who has not been so operated upon by the Holy Spirit, and who has not been so inducted into the ministerial office by the imposition of hands, and the observance of the required ceremonies. The position of those, therefore, who take the ground that all are called to preach—that the obligation to preach rests with equal weight upon all, and that there is no difference between a regularly ordained minister, and a brother who has never received any such tokens, is untenable, absurd, founded in error, and consequently, unscriptural. If all were called to preach, and all answered the call, where were the hearers? the necessity of the ministry would be nullified. Charity hopeth all things, and endureth all things, but it does seem with the lights before me, that the course of reasoning above mentioned, is a subterfuge adopted to blunt the edge of an argument, conducted with great ability by a worthy brother of our persuasion, and which many consider unanswerable and incontrovertible.

But my theme is the Character of a Christian Minister, and not the call to the ministry.

But my remarks were intended to prefaee the subject, and elevate our conceptions of the dignity of the ministerial office, and thereby suggest, as it were, what should be the character of the man who fills it worthily and unblamably. It may be profitable here, before proceeding further, to draw a distinction, acknowledged by all to exist, between character and reputation. They are often used as synonymous, but they are in fact opposites. It is a matter of great difficulty to find any two words which are precisely synonymous. By one's character, we mean what he is internally, inwardly, where there can be no deception—no counterfeiting—where the disposition is as it is—is unchangeable, and can assume no other aspect than that which is its own. The character is to be sought for in the hidden man of the heart, and is hard to be accurately understood, or definitely determined by the actions of the individual, which are the only criteria which can assist us in the investigation of its true and genuine nature and texture. God and the individual himself are the only ones who possess a definite knowledge of his character. By a man's reputation, we mean what people think of him—his good report or bad report in society. It will be perceived then, that a man may have a good character, and a bad reputation at the same time, and conversely.

We learn that Jesus, by coming into the world, made himself of no reputation—that he was maligned and persecuted—but his character was unparalleled—irreproachable.

We will consider both the character and reputation of a Christian Minister,—the means by which they may be preserved; and the means by which they may be destroyed.

There are two fundamental and essential qualifications of a Christian Minister, which are directly implied in the term itself; 1st. Conversion to God. 2d. A call from God.

No man is entitled to the honors, or equal to the responsibilities of this sacred office, who is not in the possession of these reqnisites. What then should be the character of a Christian Minister, considered in relation to his conversion to God? This question scarcely requires an answer. What does conversion imply? It implies a change of heart—a change of character—a change of hopes, aims and aspirations. It implies a putting off the "old man, which is corrupt according to the deceitful lusts," and a putting on the "new man, which after God is created in righteousness, and true holiness." It implies that old things have passed away, and behold all things have become new—that Jesus is born within us, the hope of glory—that we are no longer our own, but that we are bought with a price; and it implies a determination to crucify the flesh, and to glorify God in our bodies and spirits which are his—

a subjection of our will to the will of God, and a direction of our aspirations to the mark of the prize of the high calling, and to the fullness of the measure of the statue of a man in Christ Jesus. The character is transformed—the heart is regenerated, and the love of God, and the sanctification wrought by the agency of the Holy Spirit, supply new and holier motives to influence our actions.—The effects or results of conversion are love to God, and love to man—a desire to promote His glory, and our own happiness, and the happiness of our fellow men, both in this world, and that which is to come—an inclination to do good, and a disinclination to do bad—a love of patience and christian forbearance, of virtue and temperance, of meekness and humility, of godliness, brotherly love, and charity which covereth a multitude of sins, and in fact of all the graces which beautify and adorn the Christian character, and an abhorence of envyings and strife, disputings and evil surmisings, backbitings and hypocracy, and a detestation of all those passions and perversities, the excitement of which would degrade and brutalize human nature, and steel the heart against the impressions of divine truth. Christ is then all in all—the life of our lives—the noblest example of moral excellence the world has ever seen, and the only one worthy of universal imitation—and we yearn and long for his piety, devotion and self-consecration—we dwell with rapture upon his burning words and dying exhortations to his disconsolate followers, and appropriate to ourselves the great salvation purchased by Gethsemane's anguish, and Calvary's blood,—by the incarnation and death of the crucified Nazareen. If the Minister, then, is a converted man, (and he cannot be a christian Minister without it,) he possesses all these attributes of christian character; all men see depicted in his life and deportment, the image of his Lord and Master; his facilities for usefulness are incalculably multiplied, and his reputation, corresponding with his character, is untarnished by the breath of suspicion. Such should be the character of a disciple of Jesus, whether he be a Minister or a layman. All are equally obligated to exemplify the Christian character by their godly walk, and pious conversation. But something more is expected, if not required, of those who stand in Christ's stead, reconciling the world to him through the foolishness of preaching; and this consideration brings us to our seeond interrogatory: What should be the character of a Christian Minister in relation to his call from God?

We have already proved in the beginning of this essay, by citations both from the Old and New Testaments, that a man must be called of God before he has the requisite qualifications for the office of a Bishop; that there is a distinctive difference, created by this call, between a Bishop and a common brother in the gospel—and that first of all it is requisite he should be a converted man. These

preliminary questions being settled, we proceed without delay to consider his character in relation to his call.

The individual is honored and elevated by this call, to an office higher, holier, nobler, and, when properly regarded, more distinguished than any other that a man can hold upon earth. Whence eminates this honor? By whom is he clothed with the ministerial robe? By whom invested with the ministerial office? Whence comes his call? From the people? for we learn that they are the source and fountain of all earthly power. Nay verily, it would be unpardonable presumption for them to claim its paternity. From the President of the United States? for our Constitution tells us that he has power to appoint Ministers, and Envoys Extraordinary, &c. Nay verily; it would be blasphemy, commensurate only, with that of the Arch Anti-Christ, who sits in the temple of God, showing himself that he is God, were he to urge such arrogant and heaven-daring pretensions. From the Church then? for some contend that she is the highest ecclesiastical authority on earth. Nay, verily. Although the Church has something to do with the formalities of induction into office, yet it would be a wanton usurpation of the prerogatives of the great Head of the Church, and an insult against the Majesty of Heaven and earth, for her to assume to claim the right to throw the mantle of the ministry upon whomsoever she pleases, regardless of the requisition of the oracles of holy writ, and in contravention to the will of Him who upholds all things by the word of his power. This office is conferred by the Lord of Hosts—the King of Kings, and Lord of Lords—by whose sufferance Kings rule, and governments resist the shock of revolving years. I can now fully appreciate the declaration of the Apostle Paul; "I magnify mine office." And is it not an office worthy of being magnified? Point out to me a more honorable office. Even in our day an office derives its consequence, dignity and importance from the character, standing and high position and authority of the conferring power. This proposition is evident to all men of observation. For instance, great honor and respect attach to an Ambassador from the United States to the Courts of Europe, because the rank and position of this nation, in the great family of nations, and the high authority of the President, who appoints, and the Senate who ratify the appointment, render the office honorable, and impart dignity and consideration to it. An Ambassador from the Sandwich Islands, to the same Courts, would not be so much respected, because his nation is not so great as our own. How much dignity, then, should attach to the ministerial office, which is bestowed by the Sovereign of the Universe—the Prince of heaven and earth? The sanctified intellect revolts at, and repels the idea of comparing the President of these United States, who is but a worm of the dust, to Him who is, and was, and is to come. By as much, then, as Jehovah transcends all

created intelligences—all human power and wisdom of which he is the author—by as much as the Creator transcends, in every attribute of perfection, the creature; by so much does the ministerial office transcend every earthly office which man, the workmanship of the great Architect's hands, bestows. Human rank and promotion sink into littleness and insignificance, in view of that preferment and promotion, which is the gift of Divine wisdom. What then should be the character of him who holds such a matchless office? What behaviour do we expect of those Ambassadors accredited by our Republic to foreign Courts? We expect them to maintain a lofty bearing, corresponding to, and consistent with, the high and responsible stations whose duties they discharge. Any delinquency, or indelicacy on their part, would be a reproach and scandal to the nation, and we, consequently feel interested in the dignity of their deportment. When the intelligence reached this country, several years ago, that our Minister to the Turkish court had conducted himself so consistently with republican simplicity —that when the dragoman led him into the presence of the Sultan, there was no sinking in his knees, but his step was firm and elastic, his countenance composed, his eye radiant as the morning, and his whole bearing manly and dignified, becoming the representative of a great Republic, all our bosoms swelled with patriotic pride, and we felt proud that her sons abroad, remembered still the independence of their fatherland. If we look for this kind of demeanor from our National Ambassadors, are we not justified in expecting a higher and nobler bearing from the Ambassadors of the court of Jesus Christ? They are the preachers of a purer life, the heralds of the Cross—co-laborers with Christ—the ministry of the living God. They should behave as the ministers of God—as becometh the dignity of the office they hold. Their character should, if possible, be more lofty and heavenly, than that of other men, seeing they belong to a more excellent ministry. They should illustrate in their lives and characters the pure and holy doctrines they promulgate—be living epistles, known and read of all men—remembering that they dwell in the midst of a wicked and untoward generation, ready to turn every fault and indiscretion to the account of the Prince of darkness. Should they disobey the holy commandment delivered unto them, and suffer the light of a holy example to be obscured by sin, the cause of Christ would be reproached, and fall into disrepute; saints, instead of being built up, would be weakened in their most holy faith, and demons would laugh in fiendish exultation at the decline of the banner of our Zion. As we expect from our Ambassadors at the courts of St. James, and St. Cloud, a more irreproachable character—a more unsullied reputation, and nobler bearing than we do of a common citizen, unhonored with the "lawn of office." So in the same ratio, do we expect of the Ambassadors of Christ to our apostate race, a more

irreproachable character, a more unsullied reputation, and a nobler bearing than we do of a common disciple, who ministers not in holy things.

There yet remains to be considered, the means by which the ministerial character may be preserved untainted, and the means by which it may be impared and destroyed. But as we have already occupied more space than we intended at the outset, we will not take up and discuss these points systematically, as we purposed to do, but will only throw out a few desultory reflections, as they may occur to us.

Faithfulness in his high vocation is an essential element, not only of the ministerial character, but also of success in his ministrations. He should be instant in season, and out of season; punctual, faithful in dispensing the Word, faithful in the discharge of the duties of the sanctuary, faithful in warning sinners to flee the wrath to come, faithful in looking to the interests of his flock, and in adapting his discourses to their spiritual condition—faithful in visiting the sick, and softening the pillow of affliction, and faithful in comforting the mourner, and binding up the broken heart. He should be faithful, industrious and critical in his examinations, and investigations of his subjects, for frequently they will involve things hard to be understood, which the unstable wrest to their own destruction; and he should hot hesitate to declare the whole counsel of God, knowing the condemnation which rests upon those who add to, or detract from the writings of that book. Unfaithfulness in these high departments of labor, undermines the Minister's influence, engenders complaints, dulls the edge of the sword of the Spirit, gives encouragement to the emissaries of Satan, and detracts from the dignity of the ministerial character.

Humility is another element of ministerial character. Jesus himself was meek and lowly, and he is the pattern to be copied.—"It is by getting low, that we rise high," in a spiritual sense. "Whosoever will be great among you, let him be your minister:" and "whosoever will be chief among you, let him be your servant." No greater banes assail the Ministerial character than love of pre-eminence, vanity, and unholy ambition. Simon, who offered money to be able to confer the gift of the Holy Ghost,—Diotrephes, who loveth the pre-eminence; and in our own times, Hamilton of Mobile, who confessedly entered the ministry to make a reputation, and who was expelled from his church for one of the darkest crimes whose record disgraces the annals of history, are all cases in point, to demonstrate their injurious and ruinous effects. The minister, then should fortify himself against the first approaches of these insidious foes to his usefulness and Christian character. It is the duty of the brethren to honor the Minister—and he will be sure to receive it if he is faithful; but he should not be flattered by their attentions, for such was not the spirit of his great prototype.

There are other elements of ministerial character, such as spiritual mindedness, entire consecration to his work and the like, but we cannot notice them here. Among the breakers which lie in the course of a minister, and which, if he encounters them, blast his prospects, and annihilate his usefulness, are bad economy, worldly mindedness, self-importance, and love of Mammon. All these dangers should be sedulously avoided. The fate of the distinguished Dr. Dod, of London, stands as a beacon light, to warn all others against the devouring whirlpool. He was not a bad man at heart, but he had become extravagant in his ideas of life. He was a firm preacher—had made a firm character, and desired to live in a style corresponding with that character. This course soon brought upon him pecuniary embarrassments. In his extremities he resorted to Lord Chesterfield to endorse for him in bank. He did so often; but once, when the Lord was absent, and when the pressure upon him was heavy for pay, he forged his signature—the crime was proven—and Dr. Dod expiated his offence upon the gallows—a sad commentary upon mere negligence in attending to domestic affairs. "He who touched Isaiah's hallowed lips with fire" requires it at the hands of his ministers, that they should keep themselves unspotted from the world—blameless—that they should shun and resist temptation, and have a good report of those without. Although they are but the clay and spittle in his hands, to open the eyes of the spiritually blind, yet the prosperity of his Zion on earth, depends much upon the kind of lives they lead, and the characters they form. Should they be betrayed into too great familiarity with the world—should they behave incompatibly with the dignity of their high calling—should they engage in pursuits which would cause their brethren to offend, and would mar the beauty of their ministerial robes—should they substitute their own glory for the glory of God, as the great object of attainment—who could compute the resistance such conduct would oppose to the mighty current of Christianity, which is now spreading so beautifully over the world. We do not advocate a sanctimonious austerity in a Minister, but that he should maintain a dignified, though not repulsive reserve—perhaps bordering upon severity—which would impart a moral power, and almost Gospel authority to every word he utters—we think no one can question. With the proper qualifications for his work, and such a manner, his influence for good would outreach computation. It is also within the power of the laity, to contribute to the extent of this influence. That the ministerial character may maintain its primitive purity, no temptation, which a discharge of duty on the part of the Church could prevent, should be suffered to assail it, and jeopardize its sanctity. The Minister therefore, should be liberally supported; the cares of this life should not disturb him in his holy calling; his hands should not be tied by the avarice and

penuriousness of the Churches; he should devote himself wholly to his work. This much he cannot do, unless his situation in life is made easy; unless his family are free from want. And he owes his first duty to his family. "He that provideth not for his own, and especially those of his own house, hath denied the faith and is worse than an infidel." A liberal support is his due—it is no gratuity. "Who goeth a warfare at his own charges?" They who minister about holy things, live of the things of the temple, and they who wait at the altar, are partakers with the altar. What a fearful responsibility then, do they entail upon themselves, who shut the mouths of God's ministers—who take the bread out of the mouths of themselves and their families. The blood of many a lost sinner will be required at their hands. But the Minister of Jesus receives much encouragement from his own meditations, and the precious promises of the Gospel. His character is a priceless jewel—worth more than all the world besides. He needs but little here below, nor needs that little long. Abundant provision has been made for him in a better world. If he has been faithful here, he will shine there as a star forever and ever. How thrilling will be the spectacle of thousands saved from death through his instrumentality. His cup of joy will then be full. The idea of adding one to the number of those who sing the song of Moses and the Lamb, and swell the praises of the Most High, even now kindles his soul with heavenly rapture. The trials of earth will then pale before the surpassing splendors of the New Jerusalem. He counts all but dross for the excellency of the knowledge of Jesus. A harvest of souls will be his reward. They will sparkle as jewels in that crown of rejoicings, which the Lord the Righteous Judge shall give him in that day—a crown that will exalt him far above the highest functionaries of earth—a crown more glorious than any that ever rested upon the head of an earthly King.

ORDAINED MINISTERS.

M. Ball, Cherry Creek.
A. Godwin, Ripley.
J. Boswell, Tardyville.
A. H. Booth, Rienzi.
A. Ray, Jonesborough.
W. H. Holcombe, Ripley.
R. Nutt, Salem.
L. Ball, Cherry Creek.
J. C. Derry Berry, Boneyard.
M. P. Lowry, Rienzi.
L. Flake, Hatchie Turnpike.
T. P. Boon, Jacinto.
S. Pharr, Yellow Creek.
W. Hale, Rocky Ford.
L. W. Bailey, Cornersville.
H. G. Spencer, Salem.
W. J. Thomas, Carrolsville.
J. T. Pitts, Cherry Creek.
L. P. Lipford, Salem.
J. H. Prescott, Salem.
P. H. Roberts, Burmingham.
E. Browning, Pontotoc.
H. C. Spencer, Ripley.
O. D. Fitzgerald, Kossuth.
J. P. Gray, Jacinto.
P. Skelly, Hatchie Turnpike.
H. G. Savage, Rienzi.

LICENTIATES.

R. G. Tuttle, Ripley.
J. Gilliard, Ripley.
A. Butler, Boneyard.
I. Matthis, Ruckerville.
G. H. Savage, Rienzi.
D. Potter, Tardyville.
L. Barnes, Dry Run.
W. S. Modlin, Farmington.
E. Massey.
R. B. Maxey, Layfayette Springs.
J. D. Rodgers, Molino.

EXECUTIVE BOARD.

J. H. Berry,
Elijah Smyth,
J. O. Nelson,
G. V. Gambrell,
R. H. Gibson.

TIMES OF MEETING OF THE DIFFERENT RELIGIOUS BODIES WITH WHOM WE CORRESPOND.

Bear Creek Association, Friday before the 4th Sunday in Sept.
Panola Association, Saturday before the 1st Sunday in October.
Big Hatchie Association, Friday before the 3d Sunday in July.
Cold Water Association, Friday before the 3d Sunday in October.
Aberdeen Association, Thursday before the 1st Sunday in October.
Judson Association, Friday before the 4th Sunday in October.
Baptist State Convention, Thursday before the 2d Sunday in Nov.

The next meeting of this body will be held with the Pleasant Ridge Church, Tippah Co., 14 miles South East from Ripley, commencing Friday before the 3d Sunday in Sept., 1856.

CONSTITUTION.

ARTICLE 1ST.—This Association shall be called the "CHICKASAW BAPTIST ASSOCIATION."

ART. 2D.—It shall be composed of persons who have been duly elected delegates by the respective churches belonging to this union.

ART. 3D.—The delegates representing the different churches shall, at the opening of the association, present the letters specifying their appointment, and also showing the number baptised, received by letter, dismissed, excluded, restored, and dead, during the year, together with the whole number in fellowship.

ART. 4TH.—Every church belonging to this body, shall be entitled to three delegates until they number 100 members, and then one for each hundred above that number.

ART. 5TH.—Churches of this Union failing to represent themselves at one association, will be expected to state the reason of their failure at the next, and if any church fail for three successive meetings, the association may consider such church as dropped from its number, or shall have power to send a committee to enquire into its state, or proceed as the association may deem most advisable.

ART. 6TH.—New churches may be admitted into this union by signifying their wish by letter and delegates, provided they be deemed orthodox, and are willing to walk in fellowship with us.

ART. 7TH.—The association shall have a moderator and clerk, who shall be chosen at each annual meeting, so soon as letters from the churches are read, and members names enrolled; PROVIDED, however, that nothing in this article be so construed as to prohibit churches petitioning for union with us, from voting by their delegates for moderator and clerk.

ART. 8TH.—This association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of churches; it shall, however, be at liberty to advise churches belonging to it, or it may withdraw from such churches as are known to walk disorderly.

ART. 9TH.—The association shall have a fund for its expenses, and the churches shall be at liberty to send up such funds as they may think proper, either for foreign or domestic missions, for the bible or any other benevolent institution, and the association appoint one or more, to take charge of the same, and forward them as they may be designated, and report to the next association.

ART. 10TH.—Any church of this union having a difficulty that she cannot settle, may call help from other churches, or may present the case to this body for advice; such cases must be presented in the letter of correspondence, stating the reasons why it has not, or could not be decided by the church.

ART. 11TH.—When churches of this union have members supposed to possess ministerial gifts, "we recommend them to" call from two or more churches for the aid of their ministers and such other members as the churches may deem most suitable to examine the individuals, and if thought advisable, to authorise such a member or members to preach the gospel—which shall be reported to the association, and entered on the minutes.

ART. 12TH.—Any church having a gift she deems worthy of Ordination, shall call a Presbytery of ministers from sister churches to officiate in the work; and all Presbyteries in the ordination of ministers and deacons, or in constituting churches, shall be governed by the abstract of principles of this association.

ART. 13TH.—This association may correspond by letter and delegates, with the Baptist Convention of this State, and with such associations as she may deem most conducive to the general interest of Zion.

ART. 14TH.—The minutes of the association shall be read and corrected, and signed by the moderator and clerk before the session rises; no association shall adjourn, unless in extraordinary cases, until it has finished all its business.

RULES OF DECORUM.

ARTICLE 1ST.—The association shall be opened by prayer.

ART. 2D.—The moderator and clerk shall be chosen by the members present by private ballot.

ART. 3D.—The moderator shall be considered the judge of order, but any member not satisfied with his decision may appeal, provided that appeal be made on the same day, but at no subsequent time.

ART. 4TH.—The moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he arises to speak, he shall call on some brother to take the chair.

ART. 5TH.—All questions brought before the association shall be introduced by motion, and, if seconded, shall be opened for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

ART. 6TH.—Any member wishing to speak shall rise and address the moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he depart from the subject, or make personal reflections.

ART. 7TH.—No person shall speak more than once upon any subject until all who wish to speak shall have had an opportunity, nor more than twice upon any subject without permission.

ART. 8TH.—Every subject introduced for discussion shall be first decided before another shall be offered, unless it be laid over by motion, with the consent of the mover and association.

ART. 9TH.—The association shall in all cases be governed by a majority of the members present, except in the reception of churches, then a unanimous vote shall be required. "But in no case shall one member or church prevent the reception of a church without sufficient cause shown, which shall be determined by a majority."

ART. 10TH.—The names of members shall be called whenever the association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the moderator.

ART. 11TH.—The appellation of brother shall be used by the members in addressing each other.

ART. 12TH.—Any member violating these rules shall be subject to be reproved by the moderator, but only on the day the breach shall have been made.

ART. 13TH.—Amendments or alterations may be made to these rules when a majority may deem it necessary.

ABSTRACT OF PRINCIPLES.

1. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end; and Truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2, OF THE TRUE GOD.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker, and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. OF THE FALL MAN.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all

mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. Of the way of Salvation.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, is every way qualified to be a suitable, a compassionate, and all-sufficient Saviour.

5. Of Justification.—That the great Gospel blessing which Christ of his fullness bestows on such as believe in Him, is Justification; that Justification consists in the pardon of sin, and the promise of eternal life, on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. Of the Freeness of Salvation.—That the blessings of Salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation

7. Of Grace in Regeneration.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

8. Of God's purpose of Grace.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. Of the Perseverance of Saints.—That such only are real believers, as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto Salvation.

10. Harmony of the Law and Gospel.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

11. Of a Gospel Church.—That a visible church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

12. Of Baptism and the Lord's Supper.—That christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour, with its purifying power; that it is pre-requisite to the privilege of a church relation; and to the Lord's Supper, in which the members of the church, by the use of the bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

13. Of the Christian Sabbath.—That the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for the rest which remaineth for the people of God.

14. Of Civil Government.—That civil government is of divine appointment, for the interest and good order of human society;—and that magistrates are to be prayed for, conscienciously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

15. Of the Righteous and the Wicked.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous

in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. Of the World to Come.—That the end of this world is approaching; that at the last day, Christ will descend from Heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place, that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in Heaven or Hell, on principles of righteousness.